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THE ORATOR's MISCELLANY.

NUMB. I.

CONTAINING,

I. The Lady's Choice. II. The Jokers in earneſt, and Laughers in long Sleeves. III. Mr. *Huggins* Second Thoughts. IV. The Caſe of the Biſhop and St. *Clement*'s about Pictures in Churches.

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II. The Jokers in earneſt, and Laughers in long Sleeves; in all Ages, Nations, and Profeſſions, after their Kind; from *Euemerus*, to Dr. *Aſpinwall*, who takes a Joke, as an Owl in the Sun-Shine took a Rabbit for a Jack-daw: The Jokes of Wiſdom; the merry *Greeks*; the Jokes of *Socrates* and Sir *R. Steele*, *Hobbs* and *Selden*, *Locke*, *Andrews*, *Neale*, and *Latimer*; the dry Bobs of *Stillingfleet*, *Beveridge*, *Sprat*, *Burnet*, *Parker*, *Atterbury*, *Tillotſon*, *Sheldon*, *Corbet*, *Hickes* and *Swift*; the comical Hoity-toities of Dr. *Payne* and Mr. *Collier*, Dr. *Kennet* Dr. *Ward* and Dr. *Lucy*; the incomparable Waggeries of *Sherlock*, *South*, *Smedley*, and *Swift*; the pleaſant Fancies of Dr. *Trap*, and Dr. *Edwards*, Mr. *Alſop*,

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III. Mr. *Huggins*, late Warden of the *Fleet*. Second Thoughts on Amendment of the Laws of *England*, and Guide to a Jury-man; fraught with various Hiſtory and moral *Meditations from Weſtminſter-hall* towards ———

IV. The Caſe argu'd between the Biſhop and St. *Clement*'s Pariſh, as to the famous Pictures over the Altar; ſhewing Pariſh Officers ſeveral Miſtakes in Pictures, in moſt Churches about *London* and *Weſtminſter*, and Rules for Perſons employ'd in that Way to do their Work right in above 100 Inſtances.

A Short

A SHORT ESSAY
ON THE
Lady's Choice:
OR,
TOUCH-STONE
OF A
Marriage-Ring.

THE *Title* of our Theme is a *Title of Honour*, *The Lady's Choice*; the firſt Choice, both of that and the Subject, being *her* Due.

Some may object a *Rudeneſs* to what is intended a *Compliment*, that it ſhould not be preſum'd a Lady ſhould make the *firſt Choice*, any more than ſpeak the *firſt Word*: That ſhe ought to *be choſen*, and not be ſuppos'd to dwell on Objects of Sight call'd *Men*, ſo as to diſcern one from another. But as this would detract from her Senſes, as well as her Underſtanding, it ought not to be admitted; it is declaring

declaring her *Inanimate*, and placing her in the Liſt of the *Defunct* of *Iſaac Bickerſtaff*; it denies, that ſhe has any *Eyes*, or affirms them to be *ſhut and open* at once, like ſome *ſtaring in their Sleep*; which might be eſteem'd a Paradox, and, at leaſt, is the higheſt *Incivility* to preſume.

Since all Mortals are *Earthen Veſſels*, and *Vanity*, the Choice is much the ſame, as going to an *India-ſhop*, a *Toy-ſhop*, or cheapening *Glaſſes*. *Adam* is *Hebrew* for *red Earth*, ſo that *Man* is *Pipkin*: or it may be a Choice by *Exchange* of one *Toy* for another, a *round Saucer* for a *Square Tile*, an *old Patch-box* for a *new Tweezer-caſe*.

Before the Ring is put on, it ſhould be brought to the *Touch-ſtone*, to know the Truth or Alloy; for *Counters* are ſometimes current; and there is *Gold* that paſſes without the *Mark* upon it.

There ſhould be firſt, ſay ſome, a *Wedding of Souls*, but in that *no Body is marry'd*.

When *a Body* is to be *marry'd*, the *Ring* is a *Round Judgment*, and the *Touch-ſtone is Square Philoſophy*; for join two *poliſh'd*

liſh'd Marbles (there muſt be be no *Inequality*) and it is next to impoſſible to divide them.

Tho' Matrimony has three Ends, yet the Conſideration of it is without End, and a long Diſſertation would only give a ſlight Sketch of what is ſo prolific, that Diſcourſes upon it will very honeſtly beget one another, from Generation to Generation.

Marriage being made in Heaven, it cannot be lawful for the devout Sex to pray abſolutely *againſt* it; Fatality muſt be executed, and therefore the Petition ſhould be very reſign'd and ſubmiſſive.

Rochfoucault places it among his Maxims, that Marriage is ſometimes convenient, never delightful; he meant, it is to be ſuppos'd *his own.* Theſe general Reflections are ſhot at random, and if they hit any Mark at all it is by Accident.

In Marriage Diſputations (for Wedlock is a delicate Science, therefore addicted to Controverſy, like Logic) each Party, inſtead of ſpeaking, ſhould write down the Arguments in a Family Folio; the Jars of Wedlock are no Fault; Variety is diverting, and Contraries ſet off and re-

liſh

liſh each other: Family Pictures muſt have Shades to the Lights, to be valuable.

The Spleen is familiarly affected by Matrimony: The Secret is to fortify the Spleen, and diſcharge, or ſubdue the *Fomes* of ill Humour; one *Recipe* is to ſend it downwards, in the Cathartick Way; if Talk grows high, or, as *Virgil* ſays, *una euruſque notuſque ruunt*, it is, as in a Storm, *no near, lower your Top-ſail, Sea-room*; the beſt Preſervative of the Peace of Families and the World, is this: Every Man and Woman has daily a certain Quantity of ill Humour, like Scum on a Pot, or Turff on a Bank, to be ſecreted. He or ſhe that is in a Paſſion, is the patient diſtemper'd: Let a Funnel be put up near a Chimney, talk thro' that half an Hour a Day, and all's done.

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